TOWN & COUNTRY CHURCH

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

New Strength for the Rural Church

ERNEST W. BARNES

• "Nothing is deader than a defunked country church!" How often we feel that way as we drive through the back country or uplands of many of our states and come upon a sturdy little building with its spire still pointing heavenward, but with its steps missing, windows broken and roof rotting. How many years has it been since it last had a coat of paint?

The transition of communities accounts for some of these sad symbols of a more prosperous past. In states like Vermont one can ramble over the back pastures, now growing up to brush and timber, and find numerous cellar-holes and near them old stone walls which formerly protected well-tilled gardens. Whole communities have disappeared and naturally the church and schoolhouse have gone with the transition.

In other communities it gives some of us a feeling of nostalgia to see rural churches turned into country banks, movie theaters, Grange halls or stores. We wonder if it is just the mark of materialism encroaching upon the spiritual life of our land. One could make quite a case of "the disappearing country church."

The Other Side

But that is only part of the picture of the rural church today and some of us believe it is the smaller part. Factors have brought new life to these small churches which have been isolated. New highways have meant that the local residents of small communities can get out and that others can come in. Seminary students now travel many times as far as they did fifty years ago to fill the pulpits of small churches. Local residents today are exposed to stimulating ideas from press, business contacts outside their own communities, radio and television.

I often pass a small church which has had no resident pastor for years. Two or three years ago I noticed with interest that someone had had enough vision to get the front side of the church, the one toward the highway, painted. The other sides stood out in marked contrast, advertising the sad need of the old church for a little more love and care. Just recently I drove by this same church and noted that the two sides had been painted. I did not venture to stop and take a peek at the back. That might have been expecting too much!

Exodus from the Cities

A strong force which today is stimulating hundreds of rural churches is the expansion of suburban areas. In many sections of our country it is normal for our men to commute fifty to eighty miles a day to their work, pooling car expense. I live in a truly rural community, surrounded by dairy farms and tradi-

(*Continued on Page* 2)

In This Issue

The Rev. Ernest W. Barnes, who contributed the article on Page 1, is a Congregational minister at Torrington, Connecticut. A retired Y.M.C.A. secretary, Dr. Barnes having "a very good time" serving this rural church.

Dr. Benson Y. Landis, contributor of a series of articles on American poets who have emphasized rural and religious values, presents the "Poems of Charlotte Perkins Gilman"—Page 5. This is the last article in this series.

For the Baptist Philosophy of Town and Country Church Work, see Page 7.

On Page 8 we present a report of a community religious census, conducted in Indiana. Lonnie H. Hass, who conducted the census, is director of the Town and Country Church Department of the Indiana Christian Missionary Association, 836 East Kessler Boulevard, Indianapolis 20, Ind.

Our country needs "sacramental neighborliness like that of the Good Samaritan," writes Alan Jones, director of Merom Institute, Merom, Indiana. See Page 10.

For a biographical sketch of Walter Rauschenbusch, "Great Prophet of Social Gospel," turn to Page 11.

"Interchurch Relations in Town and Country Communities," revision of the earlier statement on "Churching the Rural Community Cooperatively," is published on Pages 13-14. This will soon be available from your cooperating home missions board.

In-Service Training schools and institutes for 1957—Page 16.

No. 124
April, 1957

(*Continued from Page* 1)
tionally small business and family plants. The local church is almost 200 years old. Some years ago the horse-sheds became so dilapidated that the small congregation decided to tear them down. With them went the out-house facilities. Since then the church has had no washrooms of any sort.

Today this quiet rural area, which a century ago had a dynamic rural church at the center of its community life, is breathing deeper, beginning to stretch its unused muscles and to be aware of changes in its quiet surroundings. It sees farms being divided to make room for new homes. Nearly every month some new plant comes within twenty-five miles of this historic church. The parish life is changing.

The outreach of the cities is thus altering the complexion of many communities which before 1920 had little interest outside its own farms and villages. The loyal members of some of these congregations face the alternative of revitalizing their churches or of sitting passively on the sidelines while other denominations locate new churches in the midst of their historic parish.

The People are Different

This change in the complexion of rural communities is also reflected in the type of folks who compose the congregation. I have worshiped several times in a rural church which for generations has been operated by six or eight families indigenous to the community. A few years ago the attendance at the Sunday morning service averaged from fifteen to twenty-five persons. One of the elderly deacons tells me of an official annual meeting which was held on the steps of the church as soon as the seventh person arrived to constitute a quorum. The church was often in debt, even though receiving missionary aid.

Congregational Church
Torrington, Connecticut

Photo by J. C. Allen, A. Devaney, N. Y.

Today, when I drop in on a Sunday morning, I expect to see about eighty to one hundred people there for worship. The members of the old families are still there but there is a new light in their eyes and a new spring in their step. Sitting with them in the old, well-worn pews are engineers and skilled mechanics, college-trained men and women.

The Future

No church historian will deny the rich and influential place of the rural church in the early life of our nation. It did much to shape and deepen the life of the land. In recent years we have too often thought of the rural church as the rather pitiful country cousin of the big, expansive city church with all of its prestige and facilities. Some people from the country drove miles to take advantage of a city church, but most of their neighbors just stayed home while the local church closed its doors.

Today these rural churches, which have a touch of the suburban, face a challenging future. We have had enough experience with the big city church to realize some of its limitations as well as its assets. Sometimes people find it difficult to believe they "count" in a membership of 2,000. Pastors and Christian educators are repeatedly asking if the healthiest, most effective church is not possibly one of not over 800 to 1,000 members. Men in rural parishes are envied by their city associates when they casually remark, "Of course I know all my families. I've been in their homes many times and know the name of every child." What would a consecrated city minister not give to be able to say the same?

Healthy Balance

Some of us believe that the brightest days are just ahead for the rural church which has taken on new life and vision. It can profit by generations of experience since its early rural pattern was established. It has the vision and support of new families moving into the community. If they come slowly, all the better—there is a far better chance of assimilation. These reborn rural churches do not face the impossible

ask of a new church planted in the nidst of an expansive housing proj-ct where nobody knows anybody lse and nobody has any roots. In the stablished rural setting, with this ew awareness, the local families can ive personal attention to each new rrival. Recently a young research ngineer moved his wife and small hildren into our community. On the ight they arrived, in temporary ented quarters, the wife of the noderator of the local rural church lropped in with a good, generous, ot casserole. Whether you live in he city or country you know how hat looks to a family in the throes of noving! And the warm welcome and racious smile of neighborly friend-iness in a strange community was as velcome as the hot, savory food. This is the type of service the rural hurch can give in a unique way. It s part of its heritage.

Furthermore, the rural church can ut to work a far higher percentage f its membership than can a large ity church. Mere attendance at the unday morning service is not suffi-ient for a worthy church member. n one small rural church in Con-ecticut there are but 189 members ut over 100 of them have definite luties and responsibilities in the hurch program. This leads to more nterest, better attendance and reater support. Best of all it can ead to new spiritual insights, greater ppreciations and lessened preju-lices.

Prayer for Those in Government

O God, who dost reign over all nen and nations, we live in thy ruth and under thy judgment.

Bless this day all who hold posi-ions of leadership in our govern-nents, local, state, national and vorld. Make plain to them that it s thy will that justice be done, that he people be served and elevated, hat governments exist for man and ot man for governments.

Direct each of us in support of all fficials who do the hard right against he easy wrong, and thus fulfill their est in service to their government. *Amen.*

—Mark Rich

Photo by A. Devaney, N. Y.

Easter Sunrise Service at Mirror Lake in Yosemite Valley

Collects in Spring

RALPH GRIESER

I

O Thou at whose command the sun returns to lengthen the day in our sleeping valley and stir the hill-side's waiting buds; awaken our slothful hearts that we may more faithfully show forth the warmth of thy eternal mercy; through Him who gives us second birth. *Amen.*

II

Good Father, leading the robin northward to accompany the stirring sod by his song; guide us to the place where our feet may feel the quick-ening of creation and our voices re-spond in appropriate praise; through Christ of the countryside. *Amen.*

III

O Thou the Everlasting Mercy, who raised the youthful Christ in Galilean fields; direct Him to dig deeply within our sinful hearts that evil may be rooted out and goodness grow; through Him who is the "ploughman of the sinner's soul." *Amen.*

Rural Church Emphasis Week at Central Baptist Theological Seminary

The eighth annual Rural Church Emphasis Week will be held at Central Baptist Theological Seminary, April 2-4, 1957. The theme will be "The Church and the Rural Community." Outstanding leaders of the Rural Church Movement will participate in workshops and addresses during the three days. The banquet on Tuesday evening will feature the making of the Central's Rural Church of the Year award.

For further information, write to Dr. C. R. McBride, Seminary Heights, Kansas City 2, Kansas.

Missouri Rural Church Study

• Not one member of 56% of the Missouri families which live in small towns and the open country attend church an average of once a month. This was revealed in a survey made of 2,491 families in ten areas of the state. This information was released by the Rural Church Extension Service of The Rural Seminary of the Bible College of Missouri. This survey was made with the cooperation of twenty-one churches in the Baptist, Christian, Methodist, Presbyterian, and Roman Catholic denominations.

Farm and home ownership have reached a new high. Results of the survey show that 72% of the families interviewed own their own homes or farms. Another timely fact uncovered in the report of the Extension Service is that only 51% of the families living on farms are receiving more than one-half of their income from farming. The other 49% are working off the farms for the majority of their earnings. This often means that the financial status of the local church is not as dependent upon farm income as it was a few years ago.

Churches in a community may request help from the Extension Service of The Rural Seminary of the Bible College of Missouri at Columbia. The overall procedure is as follows: 1) The local committee makes a map of the area to be covered. 2) Each neighborhood is then divided into groups of about 15 families. 3) Workers are recruited from the various cooperating churches and divided into teams of two, which then visit all families. Usually the two persons on a team are from different churches in the community, thus giving a sense of cooperative effort to the survey. Using a survey card partly prepared by the extension staff and partly by the local committee, the teams complete the major part of the survey on one Sunday afternoon. 4) Interpretative meetings are held by the extension minister at a later date, following the tabulation of the results of the survey.

The information compiled has enabled many churches to see the possibilities of service in their communities. This often results in the finding of new leadership, the forming of church youth groups or 4-H Clubs, and the promotion of men's and women's activities. After such a survey, churches have often offered their facilities as a community center for various kinds of wholesome activity.

The Rural Seminary of the Bible College of Missouri, located adjacent to the University, offers a three-fold program. Its undergraduate work gives religious instruction to hundreds of University students each year. The Rural Church Extension Service aids scores of Town and Country churches annually. Since 1952, The Rural Seminary has trained rural ministers and agricultural missionaries.

Selective Cutting

• Members of the County Line Missionary Baptist Church near Nashville, Arkansas, have learned how to make their 32-acre pine woodland pay off indefinitely. In learning, they have made a convincing case for selective cutting of woodland. In 1939, when the first cut was made, the area was divided into two 16-acre plots. One of these plots was clear cut, the other was selectively cut according to suggestions made by the Soil Conservation Service.

The history of the two plots since 1939 tells the story. In 1945 the selectively cut area yielded 20,000 board feet of logs that netted the church $400, and in 1950 a cut of 55,000 board feet netted $3,052. An estimated 60,000 board feet of merchantable timber worth around $3,500 remains on the land. The clear cut tract has not yielded any merchantable timber since 1939 and it will be several years before this tract is in production; it now has approximately 10,000 board feet of merchantable timber worth $500.

The 16-acre tract selectively cut has produced at the rate of $14.50 per acre per year for the past 16 years. The 16-acre clear cut tract has produced at the rate of $2 per acre per year during the same period.

—*Soil Conservation*

Rural Life Sunday

• Rural Life Sunday will be observed in 1957 on the fifth Sunday after Easter, Rogation Sunday, May 26.

The Department of Town and Country Church of the National Council of Churches again has available an order of service suitable for use by a congregation. The order of service for 1957 was prepared for the Department by the Reverend Dale W. Medearis, director of town and country church work for the Disciples of Christ.

In addition to the order of service containing responsive readings and suggested hymns, there is a paragraph on "How to Observe Rural Life Sunday" and data on the origin of Rural Life Sunday.

Copies may be obtained from your cooperating home missions board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y. Single copies are 5 cents each; 100 copies or more, $1.50 for each 100 copies. Carriage extra on quantity orders.

A man engaged in conversation a Communist who had put a leaflet in his hand. He advised the Communist, "It is no use; you will never get anywhere doing this. At best there are but two hundred thousand Communists in America.

The Communist replied, "Remember Gideon's band? They had only three hundred. Members of my party are willing to live on the barest necessities of life. Every dime we earn above and beyond our simple needs we turn back to our cause; we believe in it with all our hearts." Then he went on to say, "We are going to be victorious, and, if you want to know, I will tell you why. We have an unshakable faith in our cause. We are even willing to die for it. That is more than you are willing to do!" Is it? How far will you go to serve your cause?

—Reuben K. Youngdahl in *The Secret of Greatness* (Fleming H. Revell Co.)

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

RICHARD O. COMFORT
Executive Director, Department of the Town and Country Church

RUTH B. ROBINSON
Editor

Advisory Committee

BENSON Y. LANDIS

MARK RICH

E. W. MUELLER

Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Poems of Charlotte Perkins Gilman

BENSON Y. LANDIS

• My writings on American poets with rural and religious accents have brought me interesting comments and suggestions. One of these, from my friend E. R. Bowen, asked for inclusion in the series the poetry of Charlotte Perkins Gilman. He told me Upton Sinclair had called her "America's greatest social poet." Her works are out of print, but Mr. Bowen loaned me his copy of her book, *In This Our World.* I read it carefully and made the notes below:

In This Our World was first published in 1893. An edition by Small, Maynard and Company, Boston, was brought out in 1898, and a second edition in 1899. In those days publishers sometimes printed the size of their editions. The first edition ran to 2,000 copies, and the second was of the same size. Nowadays publishers conceal the size of their editions with obscure sets of letters on the page containing the copyright. But, then, this is the day of commercial trade secrets!

Charlotte Perkins Gilman was born in Hartford, Connecticut, July 3, 1860, and died in 1935. She began to take part in public affairs about 1890, and lectured on sociology, economics and social ethics. She was interested in women's rights, and organized labor.

She wrote a number of books, including *Human Work* (1904), and *Woman and Economics* (1898).

In 1919, Louis Untermeyer included one of her poems in his anthology *Modern American Poetry.* She "hurls many a shaft of ironic wit," he wrote. "Beneath the whimsical humor" of certain of her poems "there is a sub-acid satire not easily forgotten."

One poem should particularly appeal to readers of this journal. I quote only parts that rhyme:

Preach about yesterday, Preacher!
The time so far away. . . .
Preach about yesterday, Preacher!
Not about today!

Preach about tomorrow, Preacher!
Beyond this world's decay . . .
Preach about tomorrow, Preacher,
Not about today!

Preach about the old sins, Preacher!
And the old virtues, too . . .
Preach about the old sins, Preacher!
Not about the new!

Preach about the other man, Preacher!
The man we all can see . . .
Preach about the other man, Preacher!
Not about me!

This reveals, I hope, the nature of certain of the poet's insights and revelations. She referred often to the natural world. One of these pieces was entitled, "Tree Feelings." She thinks of roots as well as branches, "a double tree, widespread in earth and air." She muses on, thinking that trees must like sun, and perhaps like the winds best. She concludes:

And O the blosoms! And the wild seeds lost!
And jewelled martyrdom of fiery frost!
And fruit trees. I'd forgotten. No cold gem,
But to be apples—and bow down to them!

One of the dilemmas of advocates of social legislation, of advocates of social welfare, Mrs. Gilman dealt with this way:

And yet the truth is plain to see—
Unless man eats and frequently,
He cannot work at all!
So let us change our old ideas,
And learn with these advancing years
To give the oats before we ask for speed;
Not set the hungry horse to run,
And tell him when the race is done
That he shall have his feed!

The last stanza of a poem on New Years ended thus:

For the deeds men do together are what saves the world today—
By our common public work we stand or fall—
And your fraction of the sin
Of the office you are in
Is the sin that's going to damn you after all.

All those who give church or rural life addresses on the importance of the home might read her piece on

(*Continued on Page* 6)

(*Continued from Page 5*)

homes. It is not serene and simple: some people worship their beautiful homes and find the end of life to be the maintenance of comfortable houses. Despite this abuse, the high ends of God are best attained in homes.

Are we not homes? And is not all therein?
Wring dry the world to meet our wide desires!
We crown all life! We are the aim of God!

The expert—did we already have him in 1893?—is the subject of a poem of satire. He poses as a very skillful man; he can do things better; he is very smart. But, asks the poet, "what have you done it for?" The poem closes:

You have no doubt achieved your dearest end;
Your work is faultless to the cultured view.
You do it well, but O my able friend,
What is it that you do?

Some Call it Leadership

• When some persons first get into a new situation they think they must start the new job by changing everything. They think that all the old ways of doing things are wrong. They must have new ways, which, of course, are their "own" ways. They never stop to think that others might have value systems as well as they. So they start by changing and readjusting the old and giving new names. They sometimes identify such action as "dynamic leadership."

I think we will agree that the persons suggested above are practicing dynamic leadership, but we would also have to say that a bull in a china shop is practicing dynamic leadership. The bull goes in, knocks things around, rearranges them, forgetting that others also have value systems. The bull gets things done. But he may get a ring in the nose and be staked down so as not to be able to so drastically reorganize the situation to his own liking again. We might do well sometimes to take the value systems of others into consideration. Of course, none of US is guilty of the type of leadership described.

—*Town and Country Newsletter,* Iowa-Des Moines Conference

The Church in the Rural Fringe

ROY G. FRANCIS, CHARLES E. RAMSEY, and JACOB A. TOEWS

• What is happening to the church in the suburbs? How is it affected by the increasing number of people who change places of residence and by the increasing amount of suburbanization?

To answer some of the questions of the church in the rural-urban fringe, a study was conducted by the Department of Rural Sociology, University of Minnesota. Some 200 suburbanites were interviewed.

The first fact that strikes one is the reservoir of church experience upon which both the church and the migrant can draw. Indeed, only 15 per cent of the total sample participated in church affairs less after migration than before. Further, it can be safely predicted that many of these will, ultimately, begin again to participate in religious affairs. This prediction is substantiated by the way in which suburbanites get started in going to church when they move into a new community.

Clearly, a recent arrival in a neighborhood may be formally contacted by a church representative or not. This does not mean that contacts are unimportant: it means, in part, that many migrants do not wait for a contact to be made before participating in church affairs. Instead, many seek out the church of their choice and get established in their neighborhood that way.

Of the contacts that were made, not all led to an increase in church participation. Contact by the pastor has no appreciable effect upon participation. The pastor tends to contact those who have not responded to other contacts.

Nevertheless, the significance of contact by someone other than a member of the religious hierarchy is important. It tends to prove to the migrant that he has found a home rather than a house to live in. Images and associations of a happy sort are re-aroused. And he responds accordingly.

Once the suburbanite has begun again to participate in his church, the role of the minister changes. Now the visit by the pastor is of importance.

This does not mean that the influence of his friends is now of no importance. Instead, the data indicate that the longer a person resides in the community, and hence the stronger his roots are, the greater his participation in church affairs. This suggests that the church is truly an integral part of both the individual's behavior and that of his culture.

Man is influenced by his fellows, and, in turn, influences the behavior of others. If this argument is sound, then we ought to expect that the behavior of those most dear to him will influence his behavior the most. Accordingly, we would expect that as one's mate changes in church participation so will he.

If, after moving to a new place of residence, one's wife goes to church more often than before, then the husband (or vice versa) will go to church more often.

In short, those who "view with alarm" seem to be mistaken. The religious experience runs too deep in America to be rooted out by a mere shift in residence. Then, too, the institution itself takes steps to insure continuity of its existence.

The factors to stimulate and reinforce church participation are not lost in migration. They exist and grow in the people themselves. This might be due to the fact that one of the needs of humans satisfied by religious experience exists in the people themselves.

—From *Minnesota and Farm Science*

We cannot get grace from gadgets. In the bakelite house of the future, the dishes may not break, but the heart can.

—J. B. Priestley

Baptist Philosophy of Town and Country Church Work

"In my state there is no such thing as a ural church or an urban church. There re just large churches and small churches." 'his statement, made by a denominational xecutive, was just one of the considerations hat led the American Baptist Commission n Rural Advance to begin wrestling with he problem: *Why a town and country hurch program?* The dramatic growth of ur cities, the challenging needs of urban hurch extension, and the general "urbanzation" of rural life were among the others.

In answering that question the Commision had to face other questions: *Is the ural-urban distinction a valid one when pplied to church work? What are the haractertistics of town and country comnunities and their churches which call for pecial emphases, types of organization, and echniques such as those that have been deeloped in the town and country church novement?*

The Commission has carried on discusions directed toward these questions at hree of its annual sessions. Between sesions a committee continued the investigaion and drafted a statement of the phiosophy of a town and country church proram. The statement as finally approved by he Commission on Rural Advance is not ntended to be definitive. It is simply a vorking tool—a guide for the Commission's own thinking and planning. The portions of the statement that follow may be useful o others in the rural church field.—*LeRoy . Day*

• The church is a fellowship, a Christian community seeking to unify and redeem the life of the community, the nation, and the world. No church can hope to achieve such a purpose without a carefully planned program. But the church reflects the natural and social environments and is conditioned by them. Therefore, the churches in town and country must constantly be seeking to understand their environment and the society of which they are a part, and must be exploring the implications of their faith for that type of society. The rural church must ask itself these questions:

What are the implications of faith and order in the small community?

How can evangelism be made a witness to the entire community?

How does Christianity relate to the rural perspectives on social issues?

What are the implications of world affairs for rural life?

How can the town and country church meet the problems of social stratification and group tension in rural life?

What is the meaning of the Christian faith for the daily tasks of rural people?

What are the implications of the Christian faith for the land?

Since the conditions of men vary in different environments, the characteristics that are more or less distinctive to town and country communities and the people who make up those communities take on significance. These characteristics and the religious activities of these people give rise to differences in church organization and administration, and adaptation in program and method, which distinguish town and country churches.

The size of the United States, the circumstances of its settlement, the climate, the topography, the land and its resources, and variations in culture make for considerable regional differences, not only in agriculture and industry, but also in the way of life and attitudes of the people. Therefore, any general statements about rural characteristics are necessarily composite statements which will need to be adapted or adjusted on a regional or even on a local basis.

General Characteristics of Communities

1. *Relatively small population.*

2. *Community consciousness.* The "we-feeling" or togetherness of people in a rural community is a significant factor.

3. *Personal relationships.* In the town and country community more people are known as whole persons, not just as segments or functionaries.

4. *Distinctive agencies.* Many town and country communities include agencies which are characteristically rural. Some of these are the Soil Conservation Service; the 4-H Clubs and Volunteer Firemen's Associations.

5. *Overlapping leadership.* Because of the limited numbers of people and the even more limited numbers with training and leadership qualifications, and because of the tendency for local organizations in town and country communities to be community-wide in membership and impact, the same people frequently hold positions of leadership in several organizations.

6. *Custom and tradition.* Rural people, being somewhat more homogeneous and somewhat less affected by mobility and fashion, are more likely to adhere strongly to traditional patterns and to resist change. This is often one of the causes of tension when new people move into a rural community.

7. *Family solidarity.* With the various members of the family having a greater stake in the family's life and welfare, family solidarity and kinship play a larger role.

General Characteristics of Town and Country Church Work

1. Town and country churches usually have fewer people than urban churches and therefore fewer potential leaders.

2. Town and country churches have simpler organizational structures.

3. Town and country church activity schedules depend on such factors as seasons, road conditions, topography, and the schedules of other organizations.

4. In some instances town and country church finances need special handling because of seasonal factors, uncertainty of income, etc.

5. The continuing conservatism and resistance to change is apparent. Emphasizing the "practical," rural people do not lightly discard folkways grown out of years of experience. Years of patient work may be required before an idea takes root.

(*Continued on Page* 9)

The Community Religious Census

LONNIE H. HASS

• The Community Religious Census is being used effectively by the Disciples of Christ in Indiana, as a part of a larger Town and Country Church development program promoted by the National Department of the Communion. The program (called the Church Life Revival) is a combination of the good features of the traditional revival meeting and some modern techniques in evangelism. It consists of four parts: (1) A Community Religious Census; (2) a three-session church program study; (3) an Evangelistic Visitation; (4) and a Week of Preaching services, with all the color and fellowship of the revival meeting. The entire program is designed to be not so much an end in itself as the beginning of a whole new concept of evangelism in the life of the congregation.

In Indiana, the following procedure has been followed in making a religious census of a town or country community. The rapid population changes which have taken place in almost every community in Indiana since World War II make a census badly needed and, in some communities, almost mandatory if churches are to meet current opportunities for Christ and his Church. The ministers of a community were generally the first to become aware of this situation and began to express concern and take action, usually through the Ministers' Association.

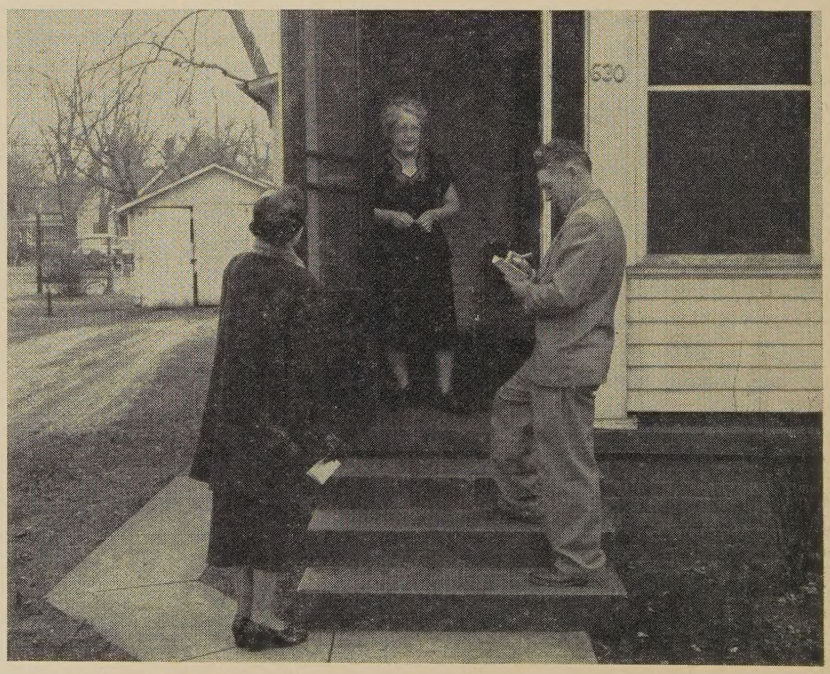
The first step toward making a census was to secure a guest leader who was experienced in the field. We felt that a guest leader would be accorded more authority and there were pitfalls in the process which only an experienced person would know about. The guest leader was called to a meeting of the Ministers' Association for consultation, at which time he outlined the broad procedure, discussed schedule, and other matters of general information. The Association then appointed a representative committee from the churches of the community to plan the census. The guest leader sat with this committee in its first planning session and kept in close contact throughout the period of preparation.

The general boundaries of the community were determined. A large map of the area was secured or drawn and mounted. The church members living the farthest from the church building were located on the map by using tacks, eliminating the few who quite obviously lived outside the community. A rubber band or string drawn around the outmost tacks on the map indicated the church community. The same procedure was then used to determine the school, business, and the banking communities. These separate circular lines indicated where the general community boundary line should be and determined the area to be covered.

The homes of the community, both town and countryside, were then located on the map. A small work map was made for each team of visitors, covering the area for which it was to be responsible. On the day of the census each team was given a map and instructed to cover completely only the area thereon.

The census visitors were carefully selected and committed by personal contact. Asking for volunteers was not found to be a good procedure. With but few exceptions, those participating proved helpful with the calling, after being instructed in the best techniques. A team of two persons was found to be most effective and an assignment of fifteen to twenty homes desirable.

The schedule or census blank used in securing the census needs careful consideration. All the information desired should be carefully listed. In addition to the conventional religious information desired, a few simple questions about occupation, residence, and family background will bring a wealth of information about the community which will be helpful to the churches in working with the people. Many denominations have census information blanks available for this kind of survey, but in Indiana the Disciples' Town and Country Church census form was used.



Making a call in the Community Religious Census

Photo by Eva Luoma

Sunday afternoon proved to be the most successful time for making a Community Census. Eating together at noon time, in preparation for the census, was important in creating esprit de corps and giving time for instruction and discussion.

Good publicity is necessary for the successful completion of a religious census. Such publicity is more readily given and more favorably received in a community when the participation of all the churches is secured. Roman Catholic leaders are often found to be as concerned and cooperative as others in a religious census.

The daily and weekly papers were favorable to the project, as well as radio and television stations. In each census, information was given the community about the purpose and procedure. Quite often the local papers carried a copy of the census blank, with instructions on how to fill it out and where to leave it in case the family was not home. This proved to be valuable, for the callers picked up the completed form from the porch, door, or mailbox, and a return call was unnecessary.

The census committee generally held several meetings over a period of six-months to a year. Every effort was expended in educating the churches and the community to the purposes and plan of the census, the purpose being always to aid the churches in serving the community and its people more effectively. The more rapport for the project created between the churches and the community, the better the census will be received and the more successful the endeavor.

After several months of preparation, the day for the census arrived with a great deal of anticipation by the community. The forty to fifty census visitors gathered at the designated church for the luncheon at 12:15 p.m. At 1:00 p.m. the guest leader began instructing the visitors, after they had been paired in teams. After the instructions, the chairman made the assignments. The meeting was then concluded with worship of a high spiritual note, for this was the Lord's work! His blessing was sought to make the venture effective and meaningful. The teams began calling at 2:00 p.m., visiting every home in their assigned areas and completing an information blank for each family. Normally, all calls were completed and the teams had returned to the church by four o'clock in the afternoon.

In the meantime, the census committee had assigned someone to rearrange the room at the church so that the teams, upon their return, would have a place to sit while completing the details of the reports and discussing their experiences. A cup of coffee aided this process.

The returned information blanks were sorted into three stacks: "calls completed," "call backs," and miscellaneous for vacant houses, information refused, etc. Arrangements were made by the committee to do the "call backs" the next day and evening. The visitors returned home, having shared in an exhilarating experience, and another religious census was completed.

(Continued from Page 7)

6. Larger parishes, yoked fields and federated churches require distinctive techniques of administration.

7. A broad pastoral ministry is to be rendered to the whole community, not just to the people related to a particular church.

8. The pastor's relations with his people are different—as evidenced by the length and timing of his calls.

9. The use and transfer of land is of immediate concern to the church and its administration, and needs special handling.

10. Pastoral leadership tends to be of shorter duration, with less formal training.

The Good Samaritan and the Country Church

ALAN T. JONES

• Have you noticed that many of the stories farmers tell have to do with their shortage of green paper? A Maine farmer remarked that Andrew Carnegie came to this country with 25 cents and died with 25 million dollars. His neighbor nodded and said, "Must have had a savin' wife." . . . Down in Alabama a cotton picker refused a banana saying, "It 'ud just be one more cravin'." When a Vermont farmer had a check cashed, he was a bit slow in counting the change. Asked the impatient cashier, "What's the matter? Didn't I give you enough?" Conceded the farmer, "Just barely."

Years ago down in Georgia I followed a country preacher named Green Smith and affectionately known to his people as "Uncle Green." One Saturday afternoon as he was driving from his home in Baxley to Antioch Church about twenty miles away, Uncle Green met one of the farmers of the parish. When asked if he would like to ride, the farmer allowed as how he would. In due time they arrived at the farmer's home and casually he asked, "Do I owe you anything, Uncle Green?" Here was an opening this country preacher could not resist, for after a lifetime in the rural ministry, he lived on an unpaved street in a "junky" house which boasted a single water spigot on the back porch. "Well," replied Uncle Green, "It costs money to keep this rig a rollin'. I reckon it 'ull be two dollars." This jarred the farmer a bit, but he fished out two dollars, gave them to Uncle Green and invited him to come in and spend the night. All went well till the following morning when Uncle Green was driving out the lane. Then the farmer stepped out from behind a cedar tree and said, "Uncle Green, I don't need to tell you that it costs money to feed you and your critter and put you up overnight. It 'ull be two dollars."

One-fourth of American farm families now have cash incomes of less than $1,000 a year. In the years 1952-1955 when the net incomes of farmers dropped 26%, the incomes of non-farm people rose 14%. Today farmers make up 13.4% of our population and receive 6% of the national income. Until we can find better ways of sharing our prosperity, will we be able to secure ministers and ministers' families who will gladly identify themselves with fellow-Christians whose incomes, schools, telephones, hospitals, etc., are below average? This calls for sacramental neighborliness like that of the Good Samaritan, who used visible things—his oil and donkey and money—to express love that is invisible.

With financial support for adequate town and country churches so greatly needed, it is tragic that so much of the limited amount available is wasted in un-Christian denominational competition. In Indiana sixty denominations compete for the support of our town and country people. The pie has to be cut in many pieces—some very small. About 962 of our rural churches have less than 50 members—with still fewer people attending services. Fifty-three percent have less than 100 members. Such small congregations cannot afford full-time, resident, trained ministers. Sixty percent of Indiana's rural churches have part-time pastors, who serve more than one church or who "work at something else to earn a living."

When driving from Merom to Sullivan by way of Graysville we passed two red brick schoolhouses that have been closed for a long time. But while our schools have consolidated, all our struggling little churches have kept open and others have been started. Said a citizen of a town nearby, "Our place is just loaded with churches."

For our young people this means that when they attend church to pray to "Our Father," they usually leave behind most of the friends they have made at the consolidated school. On Sundays they are divided into many different groups—some so small that there simply are not enough young people for a high school class in Sunday school. Countless thousands of teenagers in town and country America have never known what it is to belong to a young people's choir or to a Christian youth fellowship. There are only two or three young people in a congregation.

Here the neighborliness of the Good Samaritan is to the point, for it is realistically related to geography. In all the world no one but a person near the wounded man on the Jericho Road could help him. One day my wife was burning papers in a back yard of a little New England town. Suddenly the wind carried a piece of blazing paper into a field of dry grass nearby. In no time a wave of crackling, smoking fire was threatening all the houses on our road. We never knew there were so many people around. Baptists, Methodists, Congregationalists, Seventh Day Adventists, and all the rest came rushing to the scene. With brooms, wet sacks, rakes, shovels—anything they could lay their hands on—these neighbors united to save their homes. But dear friends in San Francisco and New York—for all their love could not help. Those whom God has joined together as neighbors (literally, "nigh-dwellers") into communities, denominations should be very reluctant to divide.

While it is true that denominations tend to divide people, it is equally true that divided people tend to multiply denominations. When a strange cow joins a herd, she is apt to be "horned around." When newcomers push out from cities into the country, the old-timers who have run the church all their lives often find it hard to be "given to hospitality." In a flock of hens, one hen can peck all the others; one is pecked by all the others; and the others in between know whom to peck and by whom they will be pecked. So in our human

world there is a pecking order. In a very superficial and unfair—yet none the less most real—way, we put people into top, middle, and bottom drawers. Instead of a house of prayer for all people, we often have a class church.

Not long ago I was in a "working-class church." There were a lot of old cars and trucks outside. Most of the people inside didn't wear white collars. The minister told them that God's people—that is, the people in the congregation—were the best people. They loved it. "Society folks" may look down their noses at them, but in church they can enjoy the luxury of being the most exclusive and non-cooperative people in town.

Was the "certain man" helped by the Good Samaritan rich or poor, educated or illiterate, Jew or Gentile, black or white? We do not know. We do know that all of us are utterly dependent on the mercy of God beyond our deserving. We know that we should match God's goodwill for all by neighborliness that is not fastidious.

Great Prophet of Social Gospel

BENSON Y. LANDIS

• "We must change our economic system in order to preserve our conscience and our religious faith. We must renew and strengthen our religion in order to change our economic system."

So wrote Walter Rauschenbusch fifty years ago. And he added that cooperatives are "one of the powers of the coming age."

Rauschenbusch (1861-1918), one of the social prophets of the twentieth century, was a German Baptist minister who became a professor at Rochester Theological Seminary.

In March, 1907, his first important book in English appeared—*Christianity and the Social Crisis.* This year a number of his followers are asking for a re-appraisal of the man's thought. The late Methodist bishop, Francis J. McConnell, said Rauschenbusch contributed to humanizing and moralizing a Christian theology that was largely formal and deductive.

Shortly after *Christianity and the Social Crisis* appeared, Rauschenbusch found himself famous in U.S. religious circles. He was surprised. He knew he had written what some would regard as a dangerous book, and he expected he might be dismissed from his teaching post.

He wrote the book to discharge a debt to the people of Hell's Kitchen on New York's west side. There Rauschenbusch was minister from 1886 to 1897. He sought to strengthen the forces that helped these people keep going and held them up and to lessen the social and economic pressures that bore them down.

"Western civilization is passing through a social revolution unparalleled in history for scope and power," Rauschenbusch wrote in his first sentence. But church people are largely unaware of the "overwhelming problem of our generation," the social crisis.

Church people are traditional individualists, he felt. They had neither "solid convictions" nor any concept of the basis of effective action. "The conscience of Christendom is halting and groping, perplexed by contradicting voices, still poorly informed on essential questions, justly reluctant to part with the treasured maxims of the past, and yet conscious of the imperious call of the future."

Jesus' great and central teaching on the Kingdom of God had been obscured and neglected, thundered Rauschenbusch. Churches should restudy the life and teachings of Jesus and the prophets of Judaism. They should take another look at the primitive churches as "fraternal communities." They should inquire why Christianity had become so churchly and unaware of the "revolutionary consciousness in Jesus." Early Christians had turned the world upside down and had contributed the leaven of social unrest, he wrote.

Religious forces should go out into the community "in the service of justice and mercy." They should work to transform Western civilization into a society motivated by Jesus' teachings. The new sciences of political economy and sociology would give aid to the reformers.

The industrial revolution had brought misery to many people. It was a paradox: It multiplied wealth for some and brought poverty and insecurity to many others. Competitive commerce exalted selfishness and threatened family life. Materialism and mammonism characterized the economy.

For a brief time, Rauschenbusch edited a small Christian socialist periodical, *For the Right.* It was published "in the interests of the working people of New York City," and gave voice to the needs and longings of wage earners "sighing for better things." Yet he never joined the Socialist party.

Few men have indicted the economic order in more precise terms than Rauschenbusch. He taught in specifics and threw himself into all sorts of work. Many confused clergymen read him and some joined him in "social evangelization."

These clergymen worked in churches accustomed to conventional foreign missions and evangelistic campaigns. Rauschenbusch told them that idealists alone could not succeed. "Christianity should enter into a working alliance" with the rising labor movement. The churches should regard this as part of a new and enlarged apostolic task. The ministers should be pioneers and sowers of good seed in social reform.

"Cooperative organizations are a remarkable demonstration of the society-making power of love," Rauschenbusch wrote in a pamphlet, *Dare We Be Christians?* in 1914. In Europe for long visits, he observed consumer cooperatives there and was

(*Continued on Page* 12)

(*Continued from Page* 11)

convinced that church people should back them in America. Though not the first theologian to do so, he wrote with such power and attracted such a following that his influence was tremendous.

He said cooperatives were both moral and efficient. He challenged people to help build a cooperative economy. "Cooperative associations represent a new principle in economic life, clearly of higher ethical quality than the principle dominant in capitalism," he wrote in *Christianizing the Social Order* (1912).

Rauschenbusch was both a mystic and a social prophet. He wrote prayers that appeared in popular magazines. One of his "prayers of the social awakening" is entitled, "For the Cooperative Commonwealth."

* * *

Christianity and Cooperatives, a collection of the works of Walter Rauschenbusch, edited by Benson Y. Landis, will be published in 1957 by the Cooperative League of the U.S.A., 343 South Dearborn Street, Chicago 4, Illinois.

—Reprinted from *Cooperative News Service*

The Rural Development Program

• Two major organizations, the National Grange and the National Catholic Rural Life Conference, have announced their interest in progress being made in rural development and urged a stepped-up, strengthened program.

At the annual meeting of Negro professional agricultural workers, Tuskegee Institute, Alabama, the Rural Development Program was a main topic of discussion. Both Don Paarlberg, assistant to the Secretary of Agriculture, and L. I. Jones, field representative, Federal Extension Service, spoke on the program.

The Georgia Rural Development Committee has named Habersham County to replace Hancock as a pilot county in the Rural Development Program. State committee representatives are presently helping local people organize a program in the new pilot county.

In a recent speech dealing with rural development in Oklahoma, Under Secretary of Agriculture True D. Morse said that more than one-half the farms in twenty northeast counties of the State are part-time and residential. Off-farm employment, he said, "is a way to make it practical for farm families to continue to live out in the country—on their farms."

The Department of Agriculture has published a bibliography on rural community programs and their organization. Each listing tells briefly what the book or article contains. (*Rural Community Organization, Selected Annotated References,* Miscellaneous Publication 729, U. S. Government Printing Office, 60 cents)

For the Enrichment of Life in Town and Country Churches

• An opening wedge into a new area in the field of religious education of The Methodist Church was made at Scarritt College (Nashville, Tennessee) where a consultation on *The Use of the Arts in the Program of the Small Church* was held on January 31 and February 1, 1957. A small group of town and country workers and several ministers of rural churches spent a day and a half with experts in the fine arts, pooling their knowledge and experience and making their findings available for the use of other small churches than those represented at the consultation.

Mr. Roger Ortmayer, Editor of *Motive,* Division of Educational Institutions, Board of Education, and Miss Vera Zimmerman, Division of Local Church, Department of Christian Education of Children, led a session on "Building for Worship and Christian Education." A demonstration and discussion on "Drama in the Program of the Small Church" was conducted by Mr. James Warren, Fine Arts Department, Scarritt College.

A session on "Music in Worship and Christian Education" was led by Miss Rosa May Butler, Fine Arts Department, and Miss Carrie Lou Goddard, Religious Education Department, both of Scarritt College. Miss Roma Cupp, Social Group Work Department, Scarritt College, was the leader of the session on "Handicrafts and Creative Arts for Christian Growth." "Arts and the Small Church" was the subject of a discussion on the use of pictures and sculpture, led by Mr. Harold Ehrensperger, Professor of Religious Drama, Boston University School of Theology.

It is hoped that the concrete ideas and methods developed from this consultation will be used in specific pilot projects, the results of which may be published for the enrichment of the life of town and country churches.

New York Spring Convocation

• Two of the nation's outstanding Protestant spokesmen are slated for major addresses in Rochester, New York, April 2-4, according to plans announced for the annual Spring Convocation of Colgate Rochester Divinity School. Held in cooperation with the New York State Council of Churches, this pre-Easter gathering is one of the major events of New York State's Protestant year.

Named to the annual Rauschenbush lectureship was Dr. John A. Mackay, president of Princeton Theological Seminary and noted Presbyterian leader, scholar, author and lecturer. Dr. Mackay will speak on "Men, Freedom and God" in a series of three talks before an expected Convocation audience of over 350 denominational leaders, pastors and laymen.

An authority on church history from Union Theological Seminary, Dr. Wilhelm Pauch, will present the traditional Ayer lecture series, speaking on "The Protestant Reformers' Understanding of Religion."

Designed to provide renewed intellectual and spiritual stimulus for the state's Protestant leaders, the three-day meeting includes intensive seminars on many of the major religious, social and political challenges facing the church today. Topics will range from a survey of the new patterns in present spiritual needs to "The Modern Novel and the Christian Faith."

INTERCHURCH RELATIONS IN TOWN AND COUNTRY COMMUNITIES

IN VIEW of the rapidly changing rural scene, churches must make necessary adjustments, so as to have a realistic ratio between the number of churches and the number of people in the community, a ratio that makes possible an adequate program.

This is particularly acute in areas where villages and neighborhoods are losing population and therefore can no longer adequately support the existing churches. The resulting harmful church competition weakens the spiritual and moral foundations of family and community life, which members and congregations have a responsibility to build.

The following principles can assist rural churches and church leaders to face forthrightly their situation and make such adjustments as will give them a church setup that adequately serves the community.

I. IDEAL RATIO

A. Ideal ratio is one unified evangelical church program for each community of 500 to 1,000 population, reasonably accessible to a central church building. The program should be administered as a unit, but it should not preclude the continued existence of several congregations who meet separately and regularly for some phases of the program; for example, worship, fellowship, study groups, etc.

The minimum standard of service and equipment for such a church should be:

1. Resident pastor devoting full time to the work of the ministry;
2. Public worship and religious training every Sunday;
3. Adequate program of Christian education;
4. Programs for all age groups;
5. Program of pastoral visitation and counselling;
6. Adequate program of community service;
7. Edifice reasonably adequate to meet the needs of the community for worship, religious training and service.

B. The ideal ratio of improved services may be achieved by local people in the following ways:

1. Through enlisting the assistance of the comity committee of a state council of churches in establishing a denominational community church;
2. Through unconditional withdrawal of all the churches in favor of one church. This may be achieved by the assistance of denominational executives;
3. Through the formation of a federated church;
4. Through the development of an interdenominational larger parish with a unified ministry.

II. HARMFUL COMPETITION

A. Harmful competition shall be said to exist in a field when:

1. There is more than one church for each 500 people;
2. A church fails to plan jointly with the other churches for the complete religious life of the community;
3. Any one of the churches shall fail to provide the following minimum service, either in its own program or through joint planning:
   A minister accessible for pastoral care,
   Weekly worship and Christian education,
   An annual vacation church school,
   A women's organization,
   A men's organization,
   A youth program.

B. The following situations shall be considered justifiable exceptions to the foregoing principles:

1. Sectarian views are being set forth by one or more churches which are not in keeping with evangelical fellowship or Christian faith;
2. Administration of an extended missionary enterprise makes it advisable for a church of that denomination to exist in the center of population to unify outlying, struggling congregations;
3. A cultural group exists in the community whose needs cannot be met by the other churches.

III. COOPERATIVE PLANNING

A. Joint cooperative planning shall be said to exist when:

1. Each church names representatives to a central committee which initiates plans in which all churches participate, both in program arrangements and personnel, such as a community-wide religious census, special evangelistic meetings, community vacation church school, weekday religious education, unified church canvass;
2. The professional leaders of the churches are selected in joint consultation so as to provide the widest range of capabilities and skills, with the understanding that each leader is responsible to the entire community in the area of his or her special capabilities and skills.

B. Cooperative planning may find expression in an organization such as a larger parish, a pastoral unity, group ministry, or council of churches.

IV. WHERE MISSION AID IS INVOLVED

Master List Agreement

A. Each administrative agency of a denomination granting aid of any kind (e.g. financial assistance for building, program, or salary support, or grouping of churches under one minister when these churches are not located in one geographical community) to local churches will upon request of a council of churches join with the nearest comparable administrative unit of other denominations constituent to the council making the request in the preparation of a complete listing of all aid-receiving churches and indicating the amount and kind of aid.

B. The council of churches having requested the listings will make a comprehensive tabulation and will furnish with this tabulation the pertinent information on population by minor civil division as made available in the United States Census.

C. The council of churches will, upon completing the tabulation of the information provided, call a meeting of all administrators related to the council to consider:

1. The subsidizing of churches adjudged to be competitive on the basis of the nationally approved comity principles, or on the basis of state approved comity principles if they deal with such situations;
2. Areas where locally paid leadership is in competition due to over-churching;
3. Areas where there is inadequate leadership, in either quantity or quality.

D. The object of discussion shall be to reach satisfactory agreements on:

1. The elimination of the competitive use of funds granted to churches or pastors so that all mission funds may be expended where there is the greatest opportunity for efficient and effective expansion of the church, and
2. To provide each paid leader with a field of responsibility comparable to his native ability, training and experience, and
3. To provide every community, within the area being considered, the most efficient aid and the most capable leadership available at that time.

E. When the administrators, called together by a council of churches, have reached decisions which seem at that time to be the best adjustment possible, they will agree upon a time when the churches involved will be called into joint consultation under the combined leadership of these administrators in an effort to gain their full and hearty support of the desired adjustment or the acceptance of an adjustment which does gain their full support.

F. When an administrator and the unit he represents enter into this agreement and the process herein set forth, it is not to be assumed that he hereby has the authority to execute all joint decisions of adjustment or that having the authority it is always wise to exercise it; the loyalty, support, and good will of each church to its denomination and to the ecumenical movement shall always be taken into consideration.

V. METHOD OF IMPLEMENTATION

A. The National Council of Churches is requested to approve these principles and refer them to its constituent denominations as helpful.

B. When a denominational board has approved these principles it is requested to notify its state conference or synodical executive of such action, urging that each ecclesiastical unit in an official session study them.

C. The Division of Home Missions of the National Council of Churches, upon being notified of denominational approval, should notify the state councils of such action, urging them to discuss these principles in official session.

D. Both the state conference or synodical organization and the state council of churches should carry on a program of education to inform the local churches concerning the adoption of this set of principles.

E. Upon adoption by the Division of Home Missions, the Department of Town and Country Church shall be encouraged to:

1. Approach all seminaries of the denominations having concurred in these principles in an effort to have an understanding of these principles as a part of the education of all ministers;
2. Approach all program committees planning in-service training curriculum, asking them to make a place on the program for a presentation of these principles;
3. Approach the program committee of the Association of Council Secretaries, seeking a place on this program at the earliest possible date;
4. Approach state councils of churches, pastors' conferences and county council assemblies for a consideration of these principles.

This document is a revision of an earlier statement on Churching the Rural Community Cooperatively. There are numerous reasons for this new version. The social patterns of rural life are changing. Modern transportation and communication have not only largely freed rural people of isolation but have subjected them to the pressures of commercialism, unbanization and secularism. The impact of change demands alert cooperation of the churches if the gospel is to be propagated effectively today among rural people.

(Approved by the Committee on Management of the Department of Town and Country Church at the National Convocation on the Church in Town and Country—October 16-18, 1956—and by the Executive Board of the Division of Home Missions, National Council of Churches—December 9, 1956)

BOOK REVIEW

hristianity and Economic Prob-lems. By D. L. Munby. Union Theological Seminary Book Service, 3041 Broadway, New York 27, N. Y. 1956. $5.00.

This book is based on lectures hich Dr. Munby gave, as an eco-omist, during the summer of 1954 : Union Theological Seminary. It ims to bridge the gap between the inking of economists and theolo-ians. It starts with a presentation f the Christian faith, and a state-ient of what is involved in a the-logical approach to social problems, hich is then compared with that of conomists and their typical presup-ositions. It proceeds to take a num-er of the economic problems that onfront us, and shows how each of hem involves in various ways a ixture of technical issues and funda-ental moral choices.

The distribution of income, full mployment policy, the use of the rice system, the role of the business an, the position of the workers, ate action and international eco-omic problems are chosen for re-iew in this way. In each case, the resent situation is summarized, the elevance of economic analysis ex-lained, and the choices outlined. Iow Christian values affect these hoices is shown in relation to each et of problems, and also how the ight action depends on knowledge f the facts and correct analysis of e situation.

In the last section the author, who a lecturer in Economics at Aber-een University, asks more funda-ental questions about the future of ur society and emphasizes the Chris-an principles and insights which re relevant to our current eco-omic problems. A too easily opti-istic belief in future progress is ejected, as is the pessimism of some eologians. Christian hope has eeper foundations than the current rospects of our society.

Dr. Munby's view is international, is approach realistic and his reason-g sound.

History of Cooperatives in U.S.A.

• A thorough history of distributive and service cooperatives in the United States, 1829-1954, appears in Florence Parker's book, *The First 125 Years* (Chicago 4, The Cooperative League, 343 South Dearborn Street, 1956. $5.00). Miss Parker studied cooperatives for many years while in the U.S. Bureau of Labor Statistics.

"This history is confined to consumers' cooperatives," writes the author. Inevitably it overlaps into discussion of cooperatives that are not of the consumer type. Thus the large cooperative marketing movement among farmers is referred to, but not treated fully. However, "farmers' cooperatives still form the majority of the consumer distributive associations. . . ."

In England there were cooperatives before the noted store on Toad Lane in Rochdale in 1844, but the weavers there are credited with having formulated standards of consumer cooperation that were widely studied and applied. So in the U.S.A. there were modest beginnings or experiments in the pre-Rochdale era. For example, a group of industrial workers in Philadelphia opened a store in 1829, charged users twenty cents a month, and operated at cost. Some forty cooperatives are reported to have been started in New England in 1831. The Grange sponsored many early cooperatives beginning with 1867.

The oldest consumer organization in the U.S. still in operation is the Patrons Cooperative Mercantile Association, Cadmus, Kansas. Many regional and local movements were followed by efforts of federation both for business and for education. The Cooperative League was started as an educational agency of consumer cooperatives in 1916.

It was estimated that in 1955 about three families in every ten belonged to "some kind of a cooperative," and that "one family in seven" was a member of a credit union. There were over 20,000 credit unions in North America, and over 1,200 were formed among the members of local churches. In certain places large cooperative supermarkets handling food had many users.

A chapter on church interest in cooperatives notes numerous resolutions and various activities of Roman Catholic and Protestant agencies.

—B. Y. L.

Christian Brotherhood

• The National Conference of Christians and Jews has issued three packets of brotherhood program ideas for the use of Protestant, Catholic and Jewish schools and religious organizations.

The material of the Protestant packet was prepared for the Conference by Dr. M. Moran Weston of the National Council of the Protestant Episcopal Church; the Catholic packet by Sister Maria Mercedes, S.S.N.D., of the College of Notre Dame of Maryland; the Jewish packet by Mrs. Sonya Kaufer under the supervision of Rabbi Emanuel Rackman of the Far Rockaway Jewish Center.

Entitled "Brotherhood Under God" the brochures were designed specifically for Brotherhood Week, February 17-24, but are useful for year-round brotherhood programs. They offer aids and suggestions to clergymen, religious educators, Sunday school superintendents, heads of men's and women's clubs and parents who are looking for programs that promote good will and understanding among the children of all religious groups.

In his introductory remarks, Dr. Weston deplores the fact that "too many Christians are not living the idea of brotherhood."

The packet of program suggestions, he adds, has been prepared for members of Protestant churches "to aid them in planning activities that deepen understanding of others, provide opportunities for joyful cooperation, and stimulate the desire to practice Christian brotherhood every day." The packets may be procured from The National Conference of Christians and Jews, 43 West 57th Street, New York 19, New York.

In-Service Training for the Minister in Town and Country—1957

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work; (2) To assist them in securing an understanding of the trends and problems of modern country life; (3) To develop fellowship among ministers in town and country; (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 24-July 26	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
June 30-July 19	**Graduate School of Theology** Oberlin, Ohio	Dean Leonard A. Stidley Bosworth Hall Oberlin, Ohio
July 2-18	**Church and Community Workshop** Emory University, Emory University, Ga.	Rev. G. Ross Freeman
July 16-August 2	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	Dr. John B. Howes
June 17-July 22	**School in Town and Country Administration** Iliff School of Theology, Denver 10, Colorado	Dr. Oliver R. Whitley
August 12-23	**Rural and Urban Pastors Summer School** Gammon Theological Seminary, Altanta 15, Ga.	Dr. Harry Richardson

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 8-24	**Town and Country Ministers School** Rural Church Center, Green Lake, Wisconsin	Rev. Robert Frerichs
June 18-July 20	**Program in Agriculture for Pastors** Iowa State College, Ames, Iowa	Dr. Roy M. Kottman
July 15-26	**Rural Leadership School** Michigan State University, East Lansing, Michigan	Prof. Milton Hagelberg
July 8-19	**Summer School of Christian Education** Fairbault, Minnesota	Rev. John M. Wilson, Dean 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

April 29-May 2	**Refresher Course for Pastors and Lay Leaders** Montana State College, Bozeman, Mont.	Dr. A'Delbert Samson
June 10-12	**W. Frank Knowles Institute for Town and Country Ministers** College of Agriculture, New Brunswick, N. J.	Dr. Frank V. Beck
June 24-28	**Summer School for Town and Country Ministers** University of Tennessee, Knoxville, Tenn.	Prof. C. E. Wylie
June 17-21	**Conference for Town and Country Pastors** Pennsylvania State University, University Park, Pa.	Dr. Samuel W. Blizzard
June 24-28	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Rev. Stanley E. Skinner Anabel Taylor Hall, Ithaca, N. Y.
June 24-26	**Rural Church Conference** A & M College, College Station, Texas	Dr. Daniel Russell
July 1-5	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. Donald R. Fessler